

HN

64

.I45

LIBRARY OF CONGRESS



0 027 273 644 3

Hollinger Corp.
pH 8.5

HN 64
.145
Copy 1

THE DESTINY

Of the Human Race on Earth,

AND THE

MEANS FOR ITS ATTAINMENT;

BEING

TWO INTRODUCTORY LECTURES

TO SOCIAL SCIENCE.

BY THOMAS INGLES, JR.

CINCINNATI:

GAZETTE OFFICE.—WRIGHT, FISHER, & CO., PRINTERS.

1849.

~~HX 634~~
~~I 5~~

HN64
I45

TO THE READER.

The first of the two following Lectures was delivered by the author in this city, over three years since, and by request, was repeated before the "Cincinnati Union of Associationists," of which he was at the time of its delivery, and is now, a member. The other has never appeared before the public. As they have been lying idle for some time, being of no special benefit to himself, or others, he has concluded to publish them, believing they contain facts and arguments, which, if generally known and appreciated, would prove interesting and important to mankind.

Should his Lectures tend, in any degree, to subserve the cause of Human Progress, he will feel amply repaid for the time and labor spent in their composition.

T. I.

Cincinnati, Nov. 3rd, 1849.

LECTURE I.

LADIES AND GENTLEMEN:

The subject that will occupy our attention on the present occasion, and to which your earnest, and unbiased attention is respectfully invited, is entitled—"The Destiny of the Human Race on Earth, and the Means for the attainment of that Destiny"—a subject fraught with the deepest interest, and one which, as your speaker will endeavor hereafter to show, has an intimate, and *practical* relation, with the best interests of society—of all classes of society—rich and poor, high and low, bond and free.

It will be immediately perceived, by the audience, that the subject is naturally divided into two grand parts: first, The Destiny of the Human Race on Earth; and second, The *Means* for the attainment of that Destiny. We shall, therefore, observe this natural indication, and in the first place, will speak of the Destiny of the Race on Earth; and in the second place, (which latter portion will form the greater part of our subsequent discourses,) treat as to the *Means* for the attainment of that end, which are to be found in a *science*—the science of *Association*; (as it is termed by its advocates, both because it is expressive of its character and intentions, and to distinguish it from other systems,) or, as it may very appropriately be termed—the science of *Social Re-Organization*, the principles of which are professed to have been discovered by CHARLES FOURIER, and which are embodied in the writings of that profound and original genius.

The first question that naturally suggests itself to the mind in the consideration of this question, is: What *is* the Destiny, the *final* Destiny, of the Race? Or rather, we will inquire: What is the Destiny of *Man*? viewed as an individual member of the Race; for having determined *his* Destiny, then will we know that of the Race, as its Destiny is but an aggregate of the Destinies of each individual member

of which it is composed. What, then, is the Destiny of Man ; or, in other words, why was he organized? For what purpose? There must have been some *object* in his creation. He could not have been created for *nothing* ; for there gleam forth from his whole constitution, physical, intellectual, and moral, as with a living light, the palpable and unmistakable evidences of wisdom, which prove, in the most conclusive manner, that their great Original, who as a necessary consequence must be an Architect of infinite wisdom, could not, in the very nature of things, do anything, however apparently insignificant, much less perform an act so exalted as the creation of an intelligent being, without having some definite object in view. Why, then, I repeat the question, was he organized?

In order to ascertain the *end*, or aim of any thing, animate or inanimate, it is necessary first for us to become acquainted with its nature, and the tendency of its impulses. In the language of Fourier, "Attractions are proportional to Destinies:" that is, if certain attractions, or permanent impulses are to be found in a being, which impel it to a certain object, or objects, they (these impulses) are sure indicators of the end for which it was created; lead it, if implicitly followed, with an unerring aim to its true goal; and reveal the Will of the CREATOR in its formation.

Now, we ask, are any such impulses discoverable in Man? They certainly are. It is not our purpose, at present, minutely to analyze, and classify them. We, will, however, mention some of them. Among the number are *Ambition*, which seeks for excellence and distinction; *Love*, which attracts persons of sympathetic tastes among the opposite sexes, to each other, and like chemical affinity, binds them together in the hymenial relation; *Familism*, (a technical term,) or the feelings existing between the different members of a family—parents and children, brothers and sisters: and *Friendship*, or the affection that unites friends, causing them often, when largely developed, to make great sacrifices for each other.

In addition to these four impulses, moving powers, or passions, (these words are used synonymously,) which are termed the *Affective Passions*, there are five others called *Sensuous Passions*, or the passions of the senses. They are: the passion of *Seeing*, which desires beautiful forms and colors, is fond of sculpture and painting, and scenic beauty; *Hearing*, which is pleased with harmony and melody of sound; *Smelling*,

which delights in fragrance; *Tasting*, which seeks for rich flavors: and *Touch*, or *Feeling*, which is gratified by the contact of objects that are cool, warm, soft, smooth, elastic, or otherwise agreeable.

There are also three other passions, not mentioned, which, in connection with the nine just named, are denominated in Social Science, the *radical*, or fundamental passions, from which arise all the varying shades of human character.

Now all these passions, and in fact all of the passions to be found in human nature, prompt their possessor to their gratification, and when the object, or objects of their wishes are realized, produce sensations of pleasure, greater or less intense as the case may be. And the sum total of all these separate pleasures, derivable from the gratification of man's various impulses, or passions, may be denominated by the common name of—*Happiness*.

HAPPINESS, therefore, is the Destiny of Man. *This* is the end for which he was specially organized. It was intended that Man should be happy—*intensely* happy. All of his impulses tend towards it, as to a common focus.

In saying that Happiness is the Destiny of Man, we do not mean, as our words might seem to imply, that this is the *actual* Destiny of Man; or in other words, that he attains to it at the present time. Innumerable facts prove the contrary; for although there is some enjoyment, yet it is far from being universal, and the position of the great mass of mankind is one of poverty and of intense suffering. We mean, in saying that Happiness is the Destiny of Man, that he was organized for it, and that, although it is impossible for him to obtain it at present, on account of the ignorance resulting from the comparative youthfulness of society, (which we believe to be yet in its infancy,) and the want of a scientific organization of its elements; yet he will be able, in a future time, by the combined exertions of past, present and future generations, to obtain that Happiness which he has so long sighed for, and for which he has so long vainly sought, the elements of which are in, and around him, in his own mysterious and wonderful nature, and in the beautiful and ever-varying productions of material nature.

While on this part of the subject, we think proper to answer a question that has occupied and puzzled many minds, and upon which many partial, and vague notions have been promulgated. It is: In what is Happiness to be obtained?—what constitutes it? Many different, and

conflicting answers have been given to this question. Some have said that Happiness consists in virtue, some in religion, (meaning exclusive devotion to the Supreme Being,) some in contentment, some in a clear conscience, some in pleasure, and the gratification of the senses, some in the gratification of this passion, others of that—some in one thing, and some in another. Now let us see if we, by the light of the foregoing analysis, can solve the problem—a problem that has been viewed as a dark enigma.

In what, then, *does* Happiness consist? We answer, in the equilibrated, and harmonious development, and consequent enjoyment, of all the physical, intellectual, and moral faculties of man. In this is to be found complete Happiness. That which is to be obtained by the gratification of only one, or a portion of man's impulses, passions, or moving powers, is merely *partial* Happiness. *Complete* Happiness, (*i. e.* perfect in all its parts, and varied in intensity,) can only be obtained by the gratification of *all* man's passions. That enjoyment which springs from merely one, or a portion of them, cannot, consistently, be called Happiness; for when we say a person is happy, we imply, or should imply if we use the word in its strictness, that his Happiness is complete; which would not be the case, if, while he experienced the enjoyment of one or more of his passions, he were deprived of the means of gratifying one or more of his other passions, or were forced, by the necessities of a false society, to restrain some of his legitimate impulses. True and complete Happiness, therefore, I repeat it, cannot be obtained, otherwise than in the *compound* gratification of all the faculties of human nature. I agree with you, therefore, that the happy man is a rarity, in fact that he cannot be found; for no man, as will be shown in the sequel, has an opportunity, in the present false state of things, of gratifying, with equilibrium, all of his tendencies. But I do affirm, with a feeling of absolute certainty, that the happy man will be found, in future time. I firmly believe that, in process of time, all men, with perhaps a few exceptions, will be completely happy, at least so far as their natures are susceptible of being rendered so, and that peace and good-will will pervade all minds, from the "rivers even to the ends of the earth." I say this, because I see, as with the clearness of the noon-day sun, the means of accomplishing this much-to-be desired result. In the language of St. Paul, "I speak that which I *know*."

CICERO'S idea of the happy man, (and this has been, and is now, the

opinion of many others,) was one who, amidst the misfortunes and sufferings of life, is capable of preserving his equanimity—and one, also, who, to use his own expression, is devoid of all “perturbations”—not only those which are wicked; such as cupidity, envy, anger, revenge, etc., but those also of an opposite nature, and which are generally deemed worthy: such as pity, joy, ambition, enthusiasm of every kind. His idea was, that the mind of the sage should be free from all emotion, perfectly unruffled, and calm as the tranquil lake, when the voice of the angry storm is hushed to silence, and the gentle zephyr has sunk to repose in the bosom of exhausted nature. His philosophy, however, which is founded on a fact, but which, as we will endeavor hereafter to show, overlooks other facts, is false. When I say *false*, I mean in the *abstract*. His theory, or at least a great portion of it, in its application to the *existing state of things*, is just, wise, and in fact absolutely necessary; but in its adaptation to a *true* order, it is, at least in our estimation, perfectly fallacious. We will endeavor, hereafter, to show the origin of his and other stoical notions, (which are quite prevalent in society, not only being embodied in theory, but exemplified in practice,) and will attempt to show that they had their origin from, and are specially applicable to, the present false system of society.

Having now, as we think, by the light of a brief analysis, succeeded in showing the object for which we were created—viz: *to be happy*, we will widen the subject a little, and will endeavor to show, in the *first* place, that Happiness is attainable on earth; and in the *second* place, we will endeavor to show the chief *reason* why mankind have always been, and are now, foiled in their attempts for its realization. And we now ask the earnest attention of the audience, as the trains of thought which we are about to pursue are subtil, and cannot be grasped without a continuous effort of attention.

First,—Happiness is attainable on earth. The first and strongest evidence we have in support of our position, is to be found in the fact that the elements of Happiness are within us, (in the impulses of our nature which when gratified are the sources of pleasure,) and that the CREATOR, who is a being of infinite wisdom, must, in the creation of man's various impulses, in order to be consistent with himself, have reserved some means for their gratification. To deny this, would be to impeach the *wisdom* of the CREATOR, by implying, either that he acted by mere caprice, without having any definite object in view; or that

seeking for those means by which the cravings of the very nature which He himself had made, might be satisfied, he knew not how to attain them.

It would also be a virtual denial of his *benevolence*. Would a GOD of infinite good create a being, even a brute, much less an intelligent being, formed in "His own image," and plant desires within him—earnest longings after Happiness—without also giving him the means of gratifying them, and merely for the purpose of torturing and mocking him, by proving the utter futility of all his efforts, and by taunting him with pleasures which he never could enjoy? Does this accord with our idea of his goodness? Would it not, in fact, be the height of cruelty? Could any one but a tyrant act so? Would an earthly, much less a Heavenly Father, treat his children in this manner?

"What man is there of you, whom if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give good things to them that ask him!" The above language, from the 7th chapter, and 9th, 10th and 11th verses of Matthew, shows in a clear and beautiful manner, the solicitude of the CREATOR for the happiness of his creatures. "If he ask a fish, will he give him a serpent?" If man crave light, will God give him darkness? If he desire to feed his intellectual appetite with the varied and seasoned beauties of nature, are there not means in reserve by which he will be enabled to do so? Does man desire harmony of sound, delight in the beauties of sculpture and painting, in basking in the refulgent beams of the "King of Day," or perambulating the green, shady bowers, made vocal with the melody of Nature's own minstrels; seek with rapture the pleasures of love and of affection, and of a varied social intercourse; the exaltation of ambition; does his soul crave knowledge, and long for immortality: in a word, has he any legitimate craving, that the CREATOR will not gratify? No! No!! This cannot be!

Not only is it rational to infer that Man was destined to be happy on earth, because the elements of Happiness are in his nature, and because the CREATOR, in order to be consistent with himself, must have reserved some means by which he (man) would be enabled to gratify his various tendencies; but we have another, and equally strong evidence for the conviction, in the fact that the objects of man's solicitude are within

his reach ; he is endowed with a physical constitution capable of obtaining them ; and that it is only necessary for him to put forth his hand, pluck, and eat. It is true, that in the present false and disorganized social state, it is impossible for man to render available all of those external sources of enjoyment with which he is endowed ; yet he has the power of *changing* this artificial state, and of so arranging things that he will be enabled to make a full and harmonious application of all those means which God has kindly bestowed upon him. How many of the good things of life are granted to man ! The eye is formed for light, and light is given ; the ear is formed for harmony, and harmony is produced ; the nostrils for perfumes, and the fragrance of flowers and sweet odors is wafted upon the breeze ; the taste delights in flavors, and they are spread before us in rich profusion ; the heart is formed for social intercourse, and friends and companions are given ; the intellect is formed for the acquisition of knowledge, and the great Book of Nature is spread out before all who are willing and anxious to be informed.

But alas ! although these pleasures, with some exceptions, are universal, and it was designed by our Heavenly Father that all men, without restriction, should enjoy them ; yet how many individuals are there, richly endowed by nature with capacities for enjoyment,—with good physical constitutions, fine eyes, exquisitely wrought ears, extremely sensitive nasal organs, excellent tastes, broad and living sympathies, ardent cravings for knowledge, who are deprived of the opportunities for gratifying them ! How many persons confined in prisons, shut out from the light of day, and perhaps at the caprice of merciless tyrants ! How many, very many, driven either by stern necessity, or the cruel mandates of owners or overseers, to monotonous, ill-requited toil, are thereby deprived of the means of information, of physical relaxation, of the gratification and refinement of the senses, and whose lives are rendered, not what the CREATOR designed they should be—the sources of uninterrupted and heartfelt enjoyment—but the sources of the most acute and torturing pain, the very bitterness of gall and wormwood !—who in fact do not live at all. For what is existence, without enjoyment ! A perfect blank. An individual cannot consistently be said to live, to whom life is a pain, a burthen. For with living is intimately connected the idea of enjoyment. He who has no enjoyment does not live. The purposes of life, with him, are defeated. He may act as though he had life—breathe, walk about, and go through with the usual routine of

duties, like other people; but it is all mechanical—all force-work—nothing spontaneous—just like a horse moving round with a machine; he goes round because he is forced to do so; he cannot stop himself.

But, my friends, although the enjoyments we have mentioned, are not universally available, we must not blame the CREATOR for it. He has been liberal in his donations. He has acted the part of a kind parent. The evil is attributable to man, either to his ignorance, (chiefly to his ignorance,) or to his perversity.

We have now proved, we hope, conclusively, that Happiness is attainable on Earth: first, from the fact that the elements of Happiness are within us, and the CREATOR, in the formation of our desires, in order to be consistent with Himself, must have devised some means for their gratification; and secondly, because the objects of our solicitude are around us, in the beautiful and glorious productions of nature, and we are endowed with physical constitutions capable of gratifying our various affections.

We now arrive at the second part of our first grand division, in which, if you will remember, we promised to endeavor to show the chief *reason* why man has always been, and is now, prevented from realizing Happiness.

Man's failure to obtain Happiness is to be found, chiefly, in the fact of separate, and conflicting action. The moral world is a great battle field. Force is arrayed against force. There is, in society, comparatively no union—no concert of action. All of our material interests, (*i. e.* our external, or outward interests, used in contradistinction to our internal, or spiritual interests,) are divorced from, and are, in fact, in direct opposition to each other. That which is to the interest of one person, is detrimental to the interest of another. It is to the interest of the *carpenter*, that houses should burn down, so that he may obtain employment by rebuilding them. It is to the interest of the *farmer*, that his neighbors' crops should fail, or their ground prove unproductive, so that he may not be prevented, through the effect of competition, from realizing a large profit from the products of his industry. He may look on with indifference, nay, with positive satisfaction, at the failure of his neighbors, for by this means he only the more effectually secures his own interest. What cares he if other people do fail? It is none of *his* look-out. It is their *own* affair. *He* will lose nothing by the operation. Their interest is not his interest, neither is his interest their interest.

The *lawyer* wishes, perhaps against his conscience, that people may enter into quarrels, and bring law-suits against each other, so that he may earn his "*fee*." A peaceable neighborhood would mar all of his calculations. He would be obliged, using a trite expression, to "shut up shop." And if he thought of shifting his quarters, the first questions that would naturally suggest themselves to his mind would be—"Do people quarrel and fight much with each other where I am going to? Are there many murders? Are robberies, arson, and larceny frequent? If so, it will be well for me to go; if not, I had better be contented where I am, and not "love to roam." It is to the interest of the *undertaker*, that people should give up the ghost as rapidly as possible, so that he may may *box them in*. It is to the interest of the *doctor*, that people should become sick, and as a Lady, a friend of ours once jocularly remarked, "keep them so," as that by attending, and giving them his learned and astute advice, he may be enabled to procure for himself and for his family, (if he has any,) some of what is generally considered the *ne plus ultra*. With regard to this latter personage, a certain poet, in an article entled "The Farmer," has very appropriately remarked, that—

"The *doctor's* styled a gentleman;
But this I hold but humming,
For like a tavern waiting man
To ev'ry call he's coming:
Now here, now there,
Must he repair,
Or starve, sir, by denying:
Like Death himself,
Unhappy elf,
He *lives* by others' *dying*." *

In fact, my friends, this antagonism extends to all classes and parts of society. The infection has spread from the very crown of the head to the soles of the feet, of the great social body. Nations war against nations—parties against parties—sects against sects—capitalists against capitalists—capitalists against laborers—laborers against capitalists—and laborers even among themselves. Of how much animosity, selfishness, envy, duplicity, over-reaching, fraud, extortion, oppression, and other kindred evils, is the present conflict of material interests the fruitful source! The misery and crime resulting from it, O! how frightful. It would be impossible, in the space marked out for this first lecture, to give anything like a full and correct idea of the manifold evils resulting

* Let it not be supposed that we are inimical to any individual, or class in society. Far from it. We merely condemn a *system*, which, from its constitution, opposes the interest of one individual or class to that of another.

from the present imperfect relations of society. What has been shown, however, is sufficient to convince any one of common observation, that things are most essentially wrong; that antagonism reigns "lord of the ascendant;" that all is a heterogeneous mass of confusion and disorder; that no organizing spirit has moved upon the face of this moral chaos. He who denies this, is either blind, or having eyes, will not see. It is in vain to extenuate the matter. The facts are so plain, "that the way-faring man, though a fool, need not err."

Now how, permit us to inquire, is it possible, in the midst of this confusion, for man to conquer his destiny—to obtain the great object of his heart's desire—Happiness? Is it not the height of absurdity to imagine such a thing? Suppose the members of an army, in going forth to battle against the enemy, should have a mutiny among themselves, would they be in a fit condition, think you, for waging war against the common foe? Would not his sudden approach, at that juncture, be most unopportune? Would they not, thus rent by internal dissensions, be an easy prey for the enemy? So with man. He has his destiny to conquer. But how can he do it, while he is thus battling against himself—while all the members of the social body are dislocated, and warring against each other—while there is no organization, no marshaling of the troops—while each individual is seeking a destiny separate from, and antagonistic to, that of his brother? How can man, thus divorced and weakened, succeeded in bending circumstances to his will; in arranging things so as to suit his varied tastes and desires? He cannot do it. So long as he acts individually, with comparatively no union or concert of action, or without any general understanding between the separate members of society, each individual pursuing his own course, indifferent as to the courses pursued by his neighbors, so long will false circumstances reign supreme, and as they have done, and do now, so they will continue, to crush their victims under their unhallowed feet. Man, *individual* man, how much soe'er he may desire it, cannot change this state of things. Of himself, he is weak. The *collective* man alone can do it. And so long as men are influenced purely by selfish motives, regardless of the great Law of Love; ignorant, or inattentive to the important fact, that we are all members of the same family, have the same common Father, and that there is a certain mysterious link uniting all men into one bond, one body, so that a right or a wrong action thrills through every nerve and fibre of the whole social system,

so long will poverty and suffering fill the world, rendering it a “vale of tears,” blasting our best and fondest hopes, and leaving poor, miserable, wretched, despairing man, “without God, and without Hope in the world.”

But only let man unite, organize, and come forth in the might and majesty of his *collective* strength, and victory will be his. The giant anti-social monster will be cloven to the earth. No more will his rapacious sword gleam o’er our devoted heads. No more will be heard the sad wailings of fathers, and mothers, and brothers, and sisters, and kindred, and friends; but Peace will dwell in all our borders; Happiness will spread her broad, floating banners o’er free and rejoicing people; and our smiling Earth, decked like a bride with the beauteous garlands of Flora, and adorned with the rare and varied productions of Ceres—with rich and luxuriant harvests and abundant fruits—will bask in the golden sun-light of Prosperity.

LECTURE II.

LADIES AND GENTLEMEN:

We have assembled at this time for the purpose of examining one of the most important, if not *the* most important subject, that can occupy the attention of a rational mind. It is one which relates to Man—his nature and his destiny—a subject surely, in comparison with which, all topics of a mere local, or transitory nature, dwindle into insignificance, and one which, from its intrinsic merits, and its intimate connection with not only our own interests, but the interests also of society in general, claims for itself the calm and unbiased consideration of every enlightened patriot, and well-wisher of his race.

As there are some in the audience who did not attend our previous lecture, it may neither be unprofitable, nor uninteresting, to take a brief review of that lecture, so that they may see the ground over which we traveled. It is necessary, also, that we should do so, in order to preserve the connection between the different parts of the subject.

In the first place, our subject—"The Destiny of the Human Race on Earth, and the Means for its Attainment"—was divided into two grand parts, and we promised to treat, first, with regard to the Destiny of the Race on Earth, and second, as to the Means for the attainment of that Destiny, which Means, as was stated, are to be found in the science of Association, or Social Re-Organization, the principles of which are professed to have been discovered by Charles Fourier.

Then, by a brief analysis of some, and synthetic arrangement of all, the separate impulses or tendencies of human nature, we endeavored to show that the Destiny of the Race, individually and collectively, on this planet, is the attainment of Happiness.

When, having stated some of the various and conflicting opinions as to what comprises Happiness, we endeavored to show in what actual Happiness *does* consist—viz: in the equilibrated and harmonious development, and consequent enjoyment, of all the physical, intellectual and moral faculties of man—that in this is to be found complete Happiness—that that enjoyment which springs from one, or a portion of our impulses, passions, or moving powers, is merely partial Happiness, complete Happiness (*i. e.* perfect in all its parts, and varied, of course, in intensity,) being only attainable by the gratification of all the faculties of human nature.

Having thus cleared the preliminaries, the subject was expanded, and we endeavored to show, in the *first* place, that Happiness is attainable by the Race on earth—(1st) because the elements of Happiness are within us, in the impulses of our nature, which when gratified are the sources of pleasure, and because the CREATOR, a Being of infinite wisdom and goodness, must, in the creation of man's impulses, in order to be consistent with Himself, have devised some means for their gratification; (2nd) because the objects of man's solicitude are in and around him, in his own mysterious and wonderful nature, and in the beautiful and glorious productions of the material world, and he is endowed with a physical constitution capable of gratifying his various affections: and in the *second*, and last place, we endeavored to show the chief *reason*, why mankind have always failed, and do now fail, in their attempts for the realization of Happiness, which reason, as was stated, is found in the fact of separate and conflicting material, or worldly interests, and the consequent disorder of the present state, not only as it respects the movements of matter, but those also of mind—the selfishness, envy, duplicity, over-reaching, fraud, extortion, oppression, and other kindred evils existing in the world, being the necessary and inevitable results of a false system of society, which, having its primary origin in ignorance and selfishness, and acting upon the minds of individuals from generation to generation, has produced all of those monstrosities which we now behold, and which ever have been, and are now, the sources of pungent sorrow and of regret to the patriot and philanthropist.

Having shown that mankind have always been, and are now, prevented from realizing Happiness, because their interests ever have been, and are now, separate and conflicting, and because, instead of

acting in a united, harmonious and intelligent manner, they always have, and do now, act in an inharmonious, discordant, and ignorant manner, we called upon men, in conclusion, universally, to unite, to organize, and to make such an arrangement of things in general, and of their external relations in particular, that they would be enabled to gratify their various tastes and desires, and consequently obtain that Happiness which they have so long sighed for, and for which they have so long vainly sought, but which, from repeated failures, they have concluded, though falsely, is not attainable by the Race in this state of existence.

Now let it not be supposed, for a moment, that because we urge men to unite, we have the most distant idea that they would universally, and immediately, thus coalesce, even admitting they had the power to do so. Mankind, with some noble exceptions, are too deeply sunk in the slough of ignorance, selfishness and brutality, for us ever to think of elevating them, immediately, to a true and perfect standard. Ere this can be done, an entire physical and moral transformation must take place in society. Its whole face must be altered, and where are now traced only the lines of ugliness and deformity, must reign those of harmony and of beauty. But this change can be effected only by the refining influence of time, and through the agency of SCIENCE. If we would launch our frail barks into the unknown future, we must have a compass, and a rudder, so that we may escape those shoals and quicksands which so thickly beset the dark and tempestuous ocean of life, and thus be enabled to guide them safely into the haven of Happiness. It is this science—the science of Social Re-Organization—upon the threshold of which we are now about to enter, and to which your earnest and undivided attention is especially invited.

Before proceeding further, it is necessary that we should have a distinct idea of the definition of the term Science. What does science mean? It is derived from the Latin noun, *scientia*, and means, in a *general* sense, “knowledge—certain, or positive knowledge.” In *philosophy*, it means, “a collection of the general principles or leading truths relating to any subject.” Social Science, therefore, or the Science of Social Re-Organization, in the sense in which we use it, means, knowledge pertaining to society; or “a collection of the general principles or leading truths” relating to society, or to the social structure,

but more particularly, to the re-modeling of the present social system, according to principles of Justice and of Truth. There are those who contend, that there is a positive Science of Society—which existed in the mind of the CREATOR before he formed the world—the principles of which He subsequently embodied in His creations, reserving their discovery to human intelligence—that this science *has* been discovered—that it can be demonstrated—and that, from its intrinsic merits, and its positive character, it deserves to be ranked among, and occupy an elevated position in the same plane with, the other positive sciences—such as Geometry, Astronomy, Rhetoric, Music, etc. My own opinion is, that there *is*, that there *must be*, such a science, but as yet its principles have not all been completely developed. Only until a comparatively recent date has the idea of a *Social Science*, to any extent worth noticing, entered into the human mind, and it could scarcely be expected that it has so suddenly and unprecedentedly attained so exalted a position as to render it free from all errors or imperfections. Such never has been, and we presume never will be, the progress, and natural history, of scientific movements. Every thing has to grow, before arriving at maturity, taking its first rise from small beginnings. Throughout all nature this analogy holds true. From* the smallest, and apparently most insignificant insect, or plant, up to man himself, we see this principle of growth exemplified. And is human science, which must ever keep pace with, but never exceed, the progress of the human mind—which must ever run parallel with it—which is, in fact, in its developments, but outward manifestations of mind, and of its powers—any exception to this general rule?

But, although the science under consideration has not, in our opinion, reached a state of perfection, yet we do contend, that sufficient is known respecting it, to enable us to see the way clearly before us for a considerable distance at least, and to satisfy the wants of ages to come; and it is only by its presentation, and rigid scrutiny, that we may be enabled to correct those errors, if so be any have escaped our vigilance, and to make those additions, which can only be developed by age and experience.

It must be evident, to every reflecting mind, that the CREATOR, in the formation of Man, must, in his wisdom and providence, have foreseen some social state, adapted to his nature, in which each individual would fall into his appropriate place, and work out his true destiny—in

which his impulses, passions, or moving-powers, which in the present false and disorganized social state are so productive of disorder, crime and misery, would, in a true state, and one especially adapted to their free play, be productive of order and harmony, like unto well tuned instruments, in the hands of skillful, united performers, where each separate sound educed by them, performs an essential part in the production of musical harmony. He certainly never could have so formed the passions that they would be in a perpetual state of conflict. He must have so framed them that they would, when rightly developed, in a true state, (for, as we intend showing hereafter, they cannot be rightly developed in a false medium,) they would be productive of harmony. Being harmonious Himself, he could but embody this principle in his creations; universal nature, in its true and unperverted state, being as it were but an out-going, an extension, an emanation from, the DEITY—a reflection of the DIVINE MIND.

Behold the innumerable orbs of Heaven! with what order and uniformity does each particular planet move on in its appropriate sphere—running the course it was intended to run—fulfilling the destiny it was intended to fulfil—and rendering the whole one vast scene of beauty and of grandeur! And has the same wise, impartial Being who created one part of the universe, and subjected it to fixed and uniform laws, formed also another portion, and left it merely to the government of chance? Were our destinies intended merely to be the sport of the capricious and ever-varying whims of accident? Must there not be some fixed and uniform laws for the government of worldly affairs, that would render our destinies *certain*—that would enable us, to-day, to look forward with pleasing anticipations of the coming morrow—that instead of, in the language of Homer, enshrouding the future

“In tempests and a night of clouds,”

would render all as clear and bright as our own unsullied hopes, making happiness and prosperity things not merely to be dreamed of, but to be felt, and experienced. Who now, that retires at night with buoyant hopes and a clear sky, has any certain guaranty that the morrow may not be ushered in with portentous clouds—the grim harbingers of coming sorrows and misfortunes? How liable are we, every one of us, to disappointments, and reverses of fortune! The rich man knows not, when he lies down at night, but that he may arise as poor and disconsolate as those unfortunates whom he has often scorned,

and perhaps treated with contempt. Who is he that can, with prophetic and far-searching glance, penetrate into the sealed womb of Time, and unfold the mysterious events therein contained? Who can say that his future will be a future of happiness? In whose heart, at some stage of its brief existence, have not care, vexation and anxiety had a residence, preying upon, and corroding its very vitals? How many young persons, in starting out upon the journey of life, have seen arise in their paths accidental and unforeseen circumstances, causing them often to take entirely different courses from those which they had previously intended, and in the pursuance of which they have either reaped success or disappointment! Here and there, also, we observe certain individuals, knowing and active ones, ever on the alert, wide awake to take advantage of every opportunity that may chance to offer in this world of uncertainties, cunningly seize upon them to the no little disparagement and envy of their slower and less observant companions, or neighbors, and by thus taking this "tide in the affairs of men at its flood," as Shakspeare has it, are led on to fortune and to fame! How many, very many persons, gifted with noble powers, for the want of opportunities, or of proper encouragement and sympathy, have been prevented from developing the native energies of their minds, or which have attained to only a stunted growth, while many of their "good-starred" neighbors, as they are frequently called, often not half so worthy as themselves, have arisen to posts of honor and distinction in the various departments of life, not by their own meritorious efforts, but merely by rare combinations of circumstances, in whose production they had not the slightest concurrence, but of which they have taken advantage—having arrived at those stations rather by the impellent force of circumstances, than by their own inherent powers. We do not deny, however, that there are some individuals, (though these, had we time to show, are but exceptions to a general rule,) who, despite all impediments, apparently of the most adverse character, either of birth, fortune, or otherwise, have succeeded in bursting the bonds with which they have been fettered, and in presenting themselves before the world as men of indomitable energy and perseverance, earning for themselves a name and a character that will live co-extensive with the annals of time. All we wish to show is this—that things, as at present constituted, are made up to a very great extent of fortuitous circumstances, upon which no reasonable dependence can be placed, and that, instead of moving on with order

and uniformity, things take random courses, and great geniuses and men of talent, instead of being frequent productions, as they should, and would be, in a just and true order, where equal privileges would be given to all, are but like those occasional meteors which fly athwart the track of heaven, blazing only for a moment, dazzling and bewildering the eye of the beholder, and filling the minds of those unaccustomed to such novelties, with wonder and astonishment.

Now we believe there is a social state in which there will be few or no accidents, and in which, by observing certain fixed and uniform laws, it may be determined to-day, with reasonable degrees of certainty, what will occur to-morrow.

At present, not only are our outward interests separate and antagonistic, but our minds are also divided, and in a state of opposition one towards the other. Men are almost completely estranged from each other. There is, as was remarked in our first lecture, comparatively no union—no concert of action. There is no general *understanding* between the separate members of society, in order so to arrange matters as to conduce to their mutual benefit. All men seek Happiness—their impulses impel them towards it. But they rush at it blindly. They are not guided by reflection. Standing still, as it were, before advancing, and surveying, with calm and meditative eye, the field stretched out before them, they do not calculate wisely as to the path that should be pursued in reaching the destined goal. Happiness is not made an object of *study*. Men, in the exercise of their reasoning faculties, do not seem to perceive, that by the very constitution of the social mechanism, they are compelled to seek their own individual gratification at the expense of their neighbors, and of the public good. And this will necessarily be the case so long as human interests are antagonistic. As we have shown before, if my interest is opposed to that of my neighbor, as it necessarily is by the present social structure, in its pursuance, of course I do it at the expense of my neighbor's interest, and of his Happiness. No other alternative is left. And how much soe'er it may violate my conscience, still, in order to success in worldly pursuits, conscience must, to a greater or less extent, succumb to necessity.

When we look, for instance, at the business arena, we see the blindness and devotion with which men are seeking and doing homage to the God of Wealth. There we see depicted, in clear outlines, the conflicts of which we have spoken, where each individual who enters the lists,

becomes an antagonist, rendering the whole, not the concerted action of neighbors and brothers, united for the attainment of one common end, in the benefits of which all will be sharers, but more like one vast combat field of gladiators; or, not so noble—rather like the petty conflicts of dumb brutes, struggling for those necessities which are essential to the preservation of animal life.

Let it not be supposed, from the sad, and as some may suppose, incorrect portraits drawn by us, that we are ultra in our views—that we dwell merely on the dark side of the picture—that we think there are, in the midst of this moral gloom, no redeeming lights—that there are no goodness and truth in society, or human institutions. This is not so. We believe there is much that is good and true in society; but this goodness and this truth are so mixed with evil and falseness, that it is difficult to separate the gold from the dross. That they *may* be separated, however—that truth can be made to shine in the midst of error, we firmly believe; and we hope to show hereafter, that the social reform which we advocate, while it wages an uncompromising warfare against all things wicked or false in society, recognizes all that are good and true, and uses every lawful effort in its power for their extension and perpetuity.

Now, my friends, when men become intelligent—lay their minds together so as to form one common mind, thereby rendering themselves strong, (for in “unity there is strength,”) they will be enabled so to arrange things—the various circumstances of life—that each individual may gratify all of his legitimate desires, which are so smothered and violated in a state of disorder like the present, and one so poorly adapted to their proper development. Men will be enabled to make such combinations and arrangements of circumstances and conditions, that they may, from such combinations and arrangements, predict, with reasonable degrees of certainty, what effects will ensue, the same as a chemist is enabled to determine, by certain combinations of mineral substances, under given conditions, what results will be produced. That this must be so, when men become enlightened, appears perfectly rational. At present, however, the thought seems not to have entered their minds. They now act in an isolated and incoherent manner. Their forces are scattered, and wasted, and it is only by their combination and arrangement, that they can be rendered truly effective. An individual man has not the power to make the general arrangement of which we have

spoken. He may, it is true, to a certain extent, make private arrangements, by which he hopes to secure his own individual Happiness; but how often do we see his plans and arrangements thwarted, by the plans and arrangements of others, between whom there is no mutual agreement, and whose interests and destinies are in direct opposition to his own interest and destiny. Individual man, of himself, is powerless. The *collective* man alone can make that general arrangement by which the destinies of all may be secured, and in which all of the separate human forces, instead of waging a blind and relentless warfare against each other for the accomplishment merely of their own individual aims, will, in a united and intelligent manner, work together effectually for the advancement of one common end. And when men once act in this manner, they will be enabled to develop powers and resources of which they now have no adequate conception. Lord Bacon said, that "men either think too *much* of their attainments, or too *little* of their powers," and we hope to show hereafter, that whereas, mankind generally, think they have reached the acme of perfection—that they have learned all that is to be learned—know all that is to be known, that as yet society is in a state of infancy, knowing comparatively little—that there are vast unexplored fields of knowledge in the future, teeming with the fair flowers of promise, and inviting us onward and upward, higher and higher, into the vast and illimitable plains of intellectual light and liberty.

The distinguishing difference between the present system of society, and the one which we advocate, is this, that the present system is a wrong and a false system, and the one which we advocate is a good and a true system. Now, my friends, is a state, all the elements of which are discordant, a right state? Is it a true state? Is not truth always harmonious? If so, how can that which is inharmonious, and discordant, be true? And if the present state of conflict and discord is a wrong and a false state, must not a state diametrically opposite—a state of union and harmony—be a right and a true state? And does it not behoove every sincere lover of good and of truth, for the sake of these principles alone, independently of any benefits resulting from their application, and simply from a perception and recognition of the sacred laws of order, to use all of his powers, so far as he can consistently with his more immediate duties, for the bringing about of a better order? Should not this course of action flow legitimately from the

principles just laid down? If a thing is wrong, are we not morally bound to shun it?—if right, is it not equally our duty to do all in our power for its promotion?

Nor should we hesitate for a moment, to inquire into the *possibility* of embodying the principles of Goodness and of Truth in society, or in human institutions. God, who is the author of these principles, would certainly never have formed, nor required their observance, had He not devised some means by which they might be thus ingrafted. Such a course would, to say the least of it, be very inconsistent. It would be requiring of us to accomplish *ends*, without giving the adequate *means*. All, therefore, we have to do, is, first to inquire whether a thing be right, and if so, to pursue it, let the consequences be what they may, and to what end soe'er it may lead us. It is true there must be some particular means for the accomplishment of certain ends, into which it is our highest interest and duty to inquire; but does it necessarily follow, that because we are so obtuse as not to be able to *see* the means by which Truth and Justice may be introduced into the affairs of men, that consequently there *are* no such means—that these principles, therefore, are mere abstractions of the mind, very well to dwell upon in theory, but having no practical application? The least that in modesty can be said, is, that such means do, and must exist, but that as yet we have not been able to discover them. There are those, however, who not only say that there are and must be some such means, in order to carry out the plan of the DEITY; but who contend that these means have really been discovered—that they are in their possession—and who are now using all of their influence to make their fellow-men see, acknowledge, and use them.

A practical infidelity, or unbelief, pervades the minds of men almost universally, even those of professing Christians. Mankind have comparatively little, or no faith in Providence, or in his universality. They see, and acknowledge Him in certain material movements—especially in those of the planetary system—these are acknowledged to be governed by fixed and uniform laws; but when you even hint to them the idea of a Science of *Society*, by means of which there may be the same fixedness and uniformity in the movements of the moral world, and call upon them, with all the earnestness and persuasion of which you are capable, to lend their assistance in the

bringing about of a better state, they show, either by their language, or actions, or both combined, that they have no confidence in your "theories," as they term them, and instead of bidding their advocates God-speed in their noble and generous efforts for the social elevation and amelioration of the condition of suffering humanity, denounce them as "mad," as "visionary," and do all in their power, if not openly, at least by their apathy, or private sneers and contempt, to retard the progress of society in its onward march to intelligence and happiness, thus evincing by their conduct, whatsoever may be their professions, that they virtually deny the universality of Providence, and the omnipotent and irresistible power of Truth. To show the fallacy of these and other kindred notions, so derogatory to the fatherly care and kind supervision of the DEITY, and to awaken a spirit of genuine trust in Providence, and his universality, will be one among a number of special aims in subsequent lectures.

But let us hasten. In the examination of the social problem, the first things which greet our notice, are the Passions, (of which frequent mention has been made by us before,) or the primitive and legitimate impulses, or tendencies of human nature. These form the broad basis, the pillars, so to speak, upon which reposes the lofty superstructure of a true social order. To form a correct system of society, one which shall be in unison with the principles of Truth and of Justice, it is necessary, first, by a profound investigation of the nature of man, to become acquainted with his desires, the sources, or moving-springs of his being, which prompt him to perform all the various actions of life, and then to adjust our social regulations, or institutions, in accordance with them. Any other regulations, than those especially adapted to man's nature, are both false and artificial: false, because they do not accord with the highest term in creation, which is Man—"the noblest work of God"—and artificial, because, instead of being adapted to his nature, they are arbitrary, being the mere inventions of human ingenuity. Society, therefore, as it always has existed, and does now exist, is false and artificial; because it never has been, nor is now, to any reasonable extent, framed in accordance with man's nature. Instead of being so formed as to guaranty the proper development of the Passions, it is so constituted, that they are necessarily compressed, or thwarted, in a greater or less degree, almost every day of our existence. Moralists

and philosophers, in all ages of the world, have laid down certain plans and regulations for the government of human conduct, not deducible from the nature of man, nor in accordance with his desires, but having their origin for the most part in their own speculations, or fancies, and in many cases being in direct opposition to his nature; and because, forsooth, men, from their constitution, have not always been able to form their actions in accordance with such false and artificial standards, by which it was impossible even for the authors of them to square their conduct, their natures have been proscribed, and treated as corrupt; whereas, the truth is, their natures in such cases have generally been right, and the social regulations wrong; because, instead of being adapted to that nature, or those natures, which God himself had created, they were diametrically opposed to them, having their origin chiefly in human ignorance, and weakness. This continues to be the case, to a very great extent. Moralists and philosophers still proscribe human nature, in its legitimate courses and tendencies, and still issue their bulls and artificial vetoes against it. With regard to this matter I certainly cannot be mistaken. In giving utterance to these sentiments, I am only stating facts which I have observed ever since I have been able seriously to reflect upon human institutions, and which are fully corroborated by our every day actions and history. I think I can safely say, that there is not more than one in a thousand, if so many, who objects, in theory, to this depression of our legitimate desires, or considers it wrong; from the simple reason, that upon this subject men's minds have heretofore been only partially, if at all enlightened, and because, instead of using their own God-given powers, and thinking for themselves, they have innocently and unwittingly resigned their faculties into the guardianship of others, more capable as they suppose of attending to their affairs, whom they have allowed to do their thinking for them—thus giving an admirable illustration of that portion of Scripture, where “the blind” are represented as “leading the blind.”

But, thank Heaven! a new, and a true philosophy, is at length beginning to dawn upon the world, dispelling, with its benign influence, the dark clouds of error and superstition which for centuries have obscured the mental and moral horizon, threatening to envelop it in an impenetrable and eternal gloom. The sun of Hope is begin-

ning to arise, with "healing in his wings," gladdening the heart and warming into life and animation the drooping spirits.

"There never was a sky so dark, but that
A ray of light did penetrate at last
The thicken'd gloom. The most dire portents
Oft are harbingers of happier times,
And from the black mists of dreary chaos,
Oft emerge bright forms of beauty."

Among the many cheering signs of the times, none are more indicative of Progress, than the true and elevated conceptions which men are beginning to form of the wisdom and goodness of their CREATOR, and of the dignity of human nature. The time was, (and now is, to a considerable extent, but in the same ratio as society increases in virtue and intelligence, in the same proportion will such absurd notions vanish,) when God was viewed as a cruel, vindictive, remorseless Being, desiring the eternal destruction of his creatures. Man was looked upon as a being entirely degraded—in whom there "is no good thing"—who could neither think a good thought, nor will a good act—incapable of elevation—past redemption—whose day of merciful visitation had gone by, never to return. But, how changed! In place of such frigid, unfeeling, repulsive dogmas, more genial sentiments are taking possession of, and expanding the human heart. Every day, men are becoming more liberal. The scales are fast falling from their eyes. God is being recognized by them as a universal Father, "good unto all," desiring the unity, elevation and happiness of the whole human family. They are also beginning to have clear conceptions of their own characters—viewing man, as he came from the hands of his MAKER, as a pure and a good being, and regarding his evil dispositions, not as being inherent in his nature, but merely as being the subversive effect of Passions which in themselves are pure and good, but which, not having a social system adapted to their proper development, have necessarily, to preserve order in a false medium, been repressed, thwarted, and thereby inflamed and made to take false courses. We do not deny, however, that these perverted dispositions, which for the most part had their primary origin in the very social structure, may be, and have been inherited, like physical diseases, by children from their parents, until at length they have become apparently permanent affections of the mind, which it will require ages of good conduct, in a proper order of society, entirely to subdue. Phrenology, especially that system developed by

direct cerebral excitement, shows that there are organs of the brain, or special convolutions, adapted not only to our primitive and legitimate tendencies—such as Love, Friendship, Ambition, etc., but also to those perverted states of the mind, known as Combativeness, Destructiveness, Cruelty, Revenge, Murder, etc. Now that the CREATOR gave these evil propensities to man when He first formed him, we cannot for a moment believe. Such a course of action would not accord with the moral attributes of God, especially with that of His goodness. The only safe inference is, that they are products of wrong conduct pursued by the human race from generation to generation, in an order of society whose almost only tendency has been to vitiate and corrupt.

There always has been, and is now, a general impression in the popular mind, that individuals should bend their minds and dispositions to the peculiar circumstances or situations in life in which they may happen to be placed, how repugnant soever these states may be to their natural inclinations. Hence have arisen all those systems of philosophy which treat of contentment, admonishing us to be satisfied with our lots, and which advocate the repression of our desires. Contentment under adverse circumstances, has always been described as a virtue, and its attainment, something that will render its possessor positively happy.

Now the true philosophy is, that circumstances should be made the servants of man, and not man the slave of circumstances; for man is, or should be rendered, superior to circumstances. But, as has been shown before, he has not the power to make such an arrangement of things as that they will minister to his wants, so long as he acts in his present isolated and incoherent manner. The philosophy, therefore, that circumstances should bow to man, and not man to circumstances, as is now the case, is, abstractly speaking, a true philosophy, but in its application to the present false system of society it is impracticable. It can only be rendered feasible in a true state. That which is wrong in a false state, (because not partaking of its nature, and therefore not adapted to it,) would be right in a true state; and, *vice versa*.

Permit me to illustrate my meaning. Suppose the case of an apprentice, bound to a pursuit for which he has an aversion, but who has a decided inclination for something else. As a necessary consequence, he will despise that pursuit for which he has no taste, and desire to engage in that for which he has a taste, and perhaps

a special talent. But he is pledged, by his honor, and a written contract, to learn the particular trade in which he is employed, and is therefore deprived of undertaking that which his inclination prompts him. Therefore, *under these circumstances*, it is folly for him to torture his mind (at least any more than he can avoid, for we have not the power of entirely repressing our wishes,) with desiring that which he cannot obtain; but it becomes his duty, so far as he is able, to bend his mind and feelings to the pursuit at which he finds himself necessarily, though falsely, placed, but from which he has no immediate exit, endeavoring, so far as possible, to become reconciled to his situation, and awaiting, with patience, the time when, freed from his present obligations, he will be enabled to make such arrangements as will prove more congenial to his feelings. In thus acting, he would be influenced by reason, and philosophy—a philosophy arising from the necessities of the case, from the peculiar circumstances under which he is placed. But suppose there were an order of society, as we hope to show hereafter there is, in which the free choice of occupations would be given to all, would he not act unwisely, would he not, in fact, do *wrong*, if he repressed his natural taste, and forced his mind from its bent by pursuing that for which he had an aversion? So you see that, in the first instance, by repressing his desire he acted rightly, because, living in a disorganized, and consequently false state, it became necessary for him to do so; but in the latter case, by pursuing the very same conduct, he would do wrong, because no such necessity exists, as in the former instance, he being left to follow that natural attraction implanted in him by his CREATOR: thus proving our position, that that which is right in a false state, because, partaking of its nature, and therefore adapted to it, would be wrong in a true state, and that which is right in a true state, would be wrong in a false state. Good and evil cannot exist together in harmony. It is said that if bad men were permitted to go to heaven, they would not be contented there. “Ye love darkness rather than light, because your deeds are evil.”

In order to render our position still clearer, and not to confine our remarks to a single incident, we will suppose another case—that of a poor man, deprived of certain comforts, or, if you please, luxuries, which, seeing others enjoy, he craves for himself, but has not the means of procuring them, or is prevented from so doing, by certain

unequal and unjust laws, interposed as barriers between him and those above him, for the purpose of guarding the so-called "rights" of the "privileged" class, which, in many cases, are nothing more nor less than outrageous monopolies. In order to silence his complaints, he is gravely assured, by certain moralists and divines, that he should not seek for these things—that his desires are *wrong*. Now the truth is, his desires, in themselves, are right; for a desire for the comforts and luxuries of life is implanted by the CREATOR, in a greater or less degree, in the breast of every man; but he is wrong in *exercising* them, more than he can possibly avoid, seeing he is only rendering himself more miserable by desiring those things which he cannot obtain, than he is by their absence. But suppose there were an order of society, as there most assuredly is, in which he could obtain not only the substantials, but also the delicacies of life, would he not do *wrong*, if he endeavored to restrain his natural desire for them?

A state of contentment, or of "equanimity," as certain philosophers term it, in the midst of the poverty, misfortunes and sufferings of life, although a more enviable one than a state of disquiet, or repining, is not a state of positive happiness. It is only a medium, or middle state, in which, experiencing neither positive pleasure nor pain, the mind, after abiding the test of numerous disappointments, by repeated efforts obtains a forced satisfaction, a kind of stoical indifference, which in many cases is more apparent, than real. Such enjoyment, if it may consistently be so called, can by no means be compared with those positive and intense pleasures arising from gratified desires—pleasures which, as we hope demonstrating hereafter to the satisfaction of every unprejudiced, reflecting person, as far exceed, in exquisiteness of *delight*, those meagre enjoyments now experienced by a few fortunate individuals in society, as it is possible for the human mind, with its utmost tension, adequately to conceive—mankind generally, in past and present ages, scarcely even *dreaming*, of the possibility of such things ever existing.

Now let it not be supposed, because we advocate a system by means of which our desires may be integrally developed, and gratified, that we favor, or lend any countenance whatsoever, to their indiscriminate indulgence, in any order, much less in the actual form of society. Far from it. In a false medium, restraint becomes a necessary,



and therefore proper, law. It is a wholesome check imposed upon passions which, not having suitable channels for their direction, by a free out-let, would tend to the destruction of law and order—breaking down all bulwarks, and deluging society with an impetuous and ungovernable torrent of licentiousness, crime, blood-shed and misery. By gradual means, only, as, in a true order, we become more and more elevated and pure, can those bolts and bars which separate us from our attractions, be removed, and we allowed the glorious and inestimable privilege of walking in the clear and unerring light of Liberty. Until such period, we must be content to bear, in a greater or less degree, the penalty imposed upon us for disobedience, awaiting, like philosophers, with calm patience and heroic fortitude, the time when, our manacles broken, and released from our dark prison-houses, we can venture forth, as free men, into the enjoyment of a purer and more invigorating atmosphere.

The subject of the Passions is an important, and also a very extensive one, and ample justice cannot be done it in one lecture. In our next, we will pursue the subject further, when we will speak of the Social Organization proposed by Associationists; its adaptation to the nature of man; the various means by which it may be rendered universal: and in conclusion, will endeavor to answer the numerous objections that have been, and are now, offered against the science, so far as we are, or may be acquainted with them, and treat of things of a more general nature, in their relation to the grand subject of Human Happiness.

For the present, however, we bid you adieu, hoping you will calmly and seriously reflect upon all that has been said, and thus prepare your minds for a reception of the truths which we hope to present in subsequent lectures.

LIBRARY OF CONGRESS



0 027 273 644 3

Hollinger Corp.
pH 8.5

LIBRARY OF CONGRESS



0 027 273 644 3

Hollinger Corp.
pH 8.5